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PASTORAL LETTER

OF

HIS GRACE THE ARCHBISHOP OF TORONTO

ON THE

DUTIES OF PARENTS AND CHILDREN.

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To the Venerable Clergy, Religious Communities, and Beloved Laity of Our Diocese, Salvation and Peace in Our Lord.

For a long time we have had it in our mind to address you on the duties of parents and children. The subject is very important, involving serious responsibilities.

When persons willingly enter into the sacred bond of matrimony for their own happiness and comfort, both here and hereafter, they contract, in lieu of those enjoyments, obligations towards the children that God may bless them with the happy fruit of their marriage. If God in his Holy Providence makes use of parents as the means in his hands, of introducing children into this life and for life hereafter, He has immense rewards or punishments both here and hereafter for them according as they perform their duties well or ill.

Upon the training of children, depends their probable well-being on earth, and their eternal happiness in Heaven. "Train up a child in the way he should go," saith the spirit of God, "and when he grows old, he shall not depart from it." This is the general rule, it has its exceptions, and only the few form the exception. The training makes the man. Our good God has proclaimed in the most solemn manner the law, "Honour thy father and thy mother," and adds a promise, "that thy days may be long in the land which the Lord thy God shall give thee."

Parents sometimes bar this honour as far as they can, by not only neglecting their duties towards their children, but even by exhibiting themselves unworthy of honor.

The first duty of parents is their own internal habitual good living, keeping the Commandments of God in their hearts. The holy life of a good father and mother is a grace to the children born from them. A good tree produces good fruit, a bad tree, bad fruit. It is often said of a young man, "he could not be otherwise than good, he is from good parents," and of another, "no wonder, that he is so bad, his parents gave him no good example."

Worldly mothers give their children an ante-birth leaning towards worldliness and dissipation. Pious mothers, on the contrary, impress on their offspring a certain religious tendency and nobility of character, which will make a Christian life easy and sweet to them. If, in the temptations of after life, those children forget their duty, they will never forget the path by which they can return and regain the favour of God. St. Leo IX, was born with crosses marked all over his body from the frequent prayers and

intense meditations of his pious mother on the sufferings of Christ. Physicians can explain this phenomena. No wonder that the child of such devotion, and prayer, should have been raised to the highest dignity by the greatness of his virtues, and his zeal to spread the religion of Christ crucified. The piety of the child-bearing mother is, then, a primary blessing in her child's constitution.

The second duty of parents is, to preserve the life of their children. Once life is given by Almighty God, the child becomes God's property. Life and soul are given at conception, and to destroy that life by drugs or overreaching is to take away the child's life, and whoever does it, commits murder; and moreover deprives the embryo child of Baptism, which gives it an entrance into the Kingdom of Heaven. Unless a man be born again of water and the Holy Ghost, he cannot enter the Kingdom of God. (John iv., 3.)

The third duty of parents is, to foster and encourage the spiritual life of their children. At the first dawn of reason, they must be taught that there is one God, whom they must love and fear. The mystery of the Most Blessed Trinity must not be presented to very young minds: the idea may confuse them. The Scripture says, "It is good for a man, when he has borne the yoke of the Lord from his youth," that is from the early dawn of reason. Why blessed? Because the yoke of the Lord will be to him light and easy. It was placed on him, when he knew no other yoke. It becomes a second nature to him to pray, to confess his sins, to restrain his passions, before they obtained any mastery over him. God, who delights in the purity of young hearts, bears the heaviest part of the burden. "My delight is to be with the children of men." (Prov. viii., 31.)

Parents appear to lose control of their children too soon, before they are able to rightly direct themselves. They are obliged to go to earn their living very young, and put on airs of independence which will work their early ruin.

The foundation of a good life must be laid *at home*, and be fostered there; a few hours each day in School, even with religious instructions, will not eradicate the vice and evil inclinations tolerated at home. If children are taught their prayers, morning and evening, and made say them regularly; and if they hear their mothers repeat rom time to time, when occasion offers, words of faith, such as, "Thanks be to God," at any good news," or "Welcome the holy will of God," at bad news," "What is the use of being rich and well off in this world, and to be in hell for all eternity?" "What will it profit you to gain the whole world, and go to hell in the end?" "How sad it is to neglect eternity for this world!" "How terrible it is to offend God and crucify Jesus Christ!" these words, sounding on the ears of the children, will be as the dews of Heaven to nurture and invigorate the sweet plant of virtue in their souls. Parents must also, when necessary, encourage their children to bear tribulation and crosses for Christ's sake. They will not be obliged to exhort them to suffer death for their faith, but yet severe trials are in store for those whom God loves. Here we shall quote, for the edification of all, the words of the pious mother of the Machabees to her sons, about to be put to a cruel death, because they would not renounce the law of God. "Now the mother was to be admired above measure, and worthy to be remembered by good men who beheld her seven sons slain in the space of one day, and bore it with great courage for the hope she had in God, and she bravely exhorted every one of them in her own language, being filled with wisdom, and joining a man's heart to a woman's thoughts, she said to them, "I know not how you were formed in my womb, for I neither gave you breath, nor soul, nor life; neither did I frame the limbs of every one of you. But the Creator of the world that formed the nativity of man, and that found out the origin of all, He will restore to you again in His mercy both breath and life, as now you despise yourselves for the sake of His laws." (Mach. vii., 20.) Let us look into the interior of a good Christian family. The father is the honour and mainstay of his house. His children love, honour, and respect him; he is doubly worthy of them, as a father, and as an example of every virtue. His kind and strong rule

keep his children in the path of duty.

But the father is for the greater part of the time absent from home, pursuing his business of life, to earn sustenance for his family; the short time with his family in the evenings and mornings and on Sundays, gives a general stamp of order, obedience and respect to his surroundings.

The good mother who was taken by the Church from the hands of her parents in early adolescence, and placed under the tutelage of virgins consecrated by vow to God, for the education of their own sex, or to the care of pious, lay teachers. Their high culture, ladylike manners and pious demeanour, have impressed this child with gifts to be distributed in after life to her children. This good mother is the centre of holiness and edification to her family, which she governs as queen and mother. Her works, her prayers, instructions, novenas, communions and masses, keep up a constant flow of grace from Heaven on her husband and children. These holy exercises she does not allow to interfere with her domestic duties; nay, they help and sweeten them all. She watches the dawn of reason in her children, that its first light may be turned heavenwards towards its Creator. As years advance words of love and piety mould the young heart to virtue. No wonder that her children rise up and call her "blessed," (Prov. xxxi., 38.) Nothing brings tears to our eyes quicker than the sight of a father, mother, and their grown-up children receiving Holy Communion together. It is a true sign that they will be united in God for a happy eternity. The first words that the pious mother of St. Aloysius taught her son to pronounce were the holy names of Jesus and Mary. Many mothers follow this beautiful example.

Mothers, I know, will pardon me if I speak of my own good mother, long since gone to God. Her sayings to me I have never forgotten. They are my earliest recollections. "My dear child, think that God always sees you, and will be displeased if you do wrong." I recollect having asked her was the sun God, because he always saw me when I played, and was the moon his mother; she followed me everywhere I went at night. So little sense had I at the time. How often did I hear her say: "O son, I would rather follow you to the grave, than to hear that you committed a mortal sin." Those pious thoughts were great graces for my whole life. All mothers should teach their children those lessons. Parents should see that their children go to Confession and prepare well for their First Communion, inspiring in their young minds great faith and devotion to the Most Blessed Sacrament and great piety to the Holy Mother of God. On Sundays, when they cannot bring them to Mass, they should see that they read the prayers and devotions for Mass at home, imitating the example of the holy Prophet Daniel, who even in the captivity, prayed with heart and eyes turned towards the holy city Jerusalem. They should, in presence of their children, speak of sacred persons and things with great respect. To speak ill of them in presence of children is to inflict a deadly wound for life. Parents should guard their children, especially against untruth. To punish them for small faults or accidental commissions, is, on the frank avowal of the children themselves, to encourage them to tell lies. A fault confessed should be a fault pardoned

The fourth duty of parents is to give good example to their children. Example teaches more earnestly and truly than words; precepts and counsels without example appear to children as little less than mockery. At least they do not conduce to bring to the mind of a child conviction of the necessity of a virtue, only recommended by parents, but not practiced by them. How can irreligious or lukewarm parents correct in their children vices which they themselves exhibit in their own lives?

The good example which parents show their children when they say their prayers, devoutly, morning and evening, when they frequent the Sacraments, and attend strictly to the solemn duties of Sunday, is beyond all value that earth can set on it. It is a light that shines in the souls of children in the darkest night of waywardness and sin, a beacon that will lead them back to the path of virtue should they have strayed from it. When good example is added to

precept, then the children are happy indeed, and give hopes that they will enjoy in after life the happiness spoken of in the Sacred Scripture. If, however, the child has had no religious training, but on the contrary had before him constantly the example of irreligious parents, cursing, drunkenness, brawls, and angry passions, there is placed on his shoulders the yoke of the Devil, which he will likely carry to the grave. Children, being obliged to honour their parents, look upon them as worthy of honour, and shut their eyes, as much as possible, to the faults they see in them. But this reverence will necessarily wear away, if parents are habitually giving bad example to their children. We were singularly pained to hear from a young man in prison, those words, "I would not be here, if I had any good example from my parents at home." Another said, "I had no mother to raise me, and I fell young into bad company." Many parents, nice and amiable people, will hardly be saved because by their neglect or ill management their children are lost. The Catholic Church in the United States gains over all the sects by her children's being educated in her own faith, whereas the children of the sects are left to chose their religion when they grow old. We find in one family some of no religion, another an Episcopalian, a Baptist, a Methodist, &c. But Catholic parents are sure of their religion, and bring up their children in it. Bad example of parents is a black pall of death over their children, an encouragement to live in vice and iniquity. For our Lord has said, "He that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depth of the sea. Woe to the world because of scandals." Matt. xviii., 6. Parents must also preserve their children from the influence of bad company, and keep them from running the streets, especially at night, where iniquity abounds. How many boys and girls have lost their virtue in the darkness of night in back lanes and private places. They should also see that their children amongst themselves preserve the rules of modesty, night and day, and treat each other with respect. Parents are not sufficiently watchful over the private conduct of their children. Solomon prayed for wisdom to be able to govern his kingdom because it contained multitudes. Parents should ask wisdom of God to govern their families because their good training will influence their descendants who may be multitudes.

The fifth duty of parents is to correct their children. They are born with tendency to vice, which must be corrected as a tree is to be pruned of superfluous branches. This correction must be made with tenderness and prudence. It is not well to correct the child when the parent is in a fit of anger, and the child in ill temper—"and you fathers, provoke not your children to anger, but bring them up in the discipline of the correction of God," says St. Paul, (Eph. vi., 4,) and St. James says, (I. 20.) "Be slow to anger, for the anger of man worketh not the justice of God." The parents act as God himself does for He too chastiseth those whom he loves, (Heb. xii., 6.), and the Holy Spirit says, "He that spareth the rod hateth his son, but he that loveth him correcteth him betimes," (Prov. xiii., 24.) Then take the child quietly at night, bring it apart, kindly and firmly admonish it. Make it ask pardon of God, and suggest little words of sorrow. If these admonitions be not effectual then a sterner reproof or punishment is to be administered, though generally speaking, kindness will effect more than severity.

Parents should not forget the account which they must render to God for their children. St Paul says "but if a man have not care of his own, and especially of those who are of his own house, he hath denied the faith and is worse than an infidel," (I Tim. v., 8.)

The sixth duty of parents is to educate their children or have them educated and brought up, first as becomes children of God for eternal life, and secondly that they may become good citizens of the community in which they live.

There are two powers in the soul, one carnal, the other spiritual. The carnal is always at hand, the flesh working against the spirit, and the spirit working against the flesh,

and this fight commences early in life. Whatever power gets help from without, by example and advice, is pretty sure to conquer at least for a time. Children are born by the Holy Providence of God completely helpless both in body and mind. They require the attention of both parents for their bringing up, and most frequently parents have to depend on the assistance of others to enable them to fulfil this task, especially in what is called school education. Children can be raised Catholics, Protestants, Infidels, Jews, any thing according to the instruction which they receive. The immense majority of the people of the United States are unbaptized and profess no religion in particular. The reason of this, we gleaned from mothers of families when urged to have their children taught religion. They answered, "We do not know what is the true religion. Ministers of different denominations ask us to join their church all saying theirs is the true one; we will leave our children to choose religion for themselves when they become old enough." If they left their children in ignorance of other things as well, they would be very indifferent citizens.

All education must commence on the mother's knee. A child's conscience is generally formed before seven years of age to virtue or to vice. Aversion to evil or a love of virtue is most firmly rooted at that age. A child can be more easily corrected of bad habits in early life than afterwards. In the present state of society many parents are not able themselves to give an advanced education to their children, hence they are obliged to have recourse to the aid of teachers, to whom they assign this important task. The generality of parents are so occupied with the various concerns of life, the fathers in earning bread for the families, wearied after a heavy day's work, the mothers in the care of a number of young children often unassisted by any help, that they have little time or perhaps instruction to teach their children more than the ordinary little prayers. Catechism and further instruction are left to the teachers in the schools. Hence the Church at all times used every exertion to have good Christian teachers for its youth. The Church has in constant view the words of our Divine Redeemer, "Seek first the kingdom of God and His justice and all the rest will be added to you." Parents must have the same in view for their children. Hence prayer commences and religious instruction ends the day in Catholic schools, so that God, "the first and the last," may be always kept in view.

In the sad diversity of religious opinions in those times all religious instruction is excluded from the common schools. The Catholics consider that religion is as necessary and important in the education of youth, as is the mortar which binds the bricks in a wall, and hence wherever it is possible they send their children to a school in which true religion is taught, in order that their hearts and consciences may be formed to virtue. What will it profit to know all things on earth, if one is ignorant of God, and of His son Jesus Christ? In education, as well as in all the successes and adversities of life, one important truth must be ever kept in view, "Seek first the kingdom of God and His justice, and all the rest will be added to you." Religious instruction given only once a week sets religion in a very secondary position; religion to irreligion, as one to six. Children so brought up will not be very religious. A few minutes prayer at the beginning of the classes, and a half hour or twenty minutes at the end of the day, will neither embarrass the teacher nor retard the progress of the children in their studies. How can a Government put the Bible in the hands of a man to swear on it, if religion is excluded from the Government schools where he was educated?

The outlook in Europe, and even in America, is appalling by the *anarchy* of peoples, who either never learned the true Gospel of Christ, or threw it away to the winds by the influence of bad associations. Had these people a true religious education, the Pagans of Asia and Africa, who form the majority of the world, would not stand amazed at the crimes of the so-called Christian peoples of Europe. Crowned heads then will see that the only bulwark against this deluge of revolution, that threatens to uproot all order of society, to murder, plunder and pillage, will be a sincere return to the bosom

of the Catholic Church, the healer of nations.

When people do not believe in God, or a future life of rewards and punishments, they are prepared for any crime, provided it may bring some gain or comfort for this life. Children are seldom better than their parents, hence if children be not well instructed, generation after generation will deteriorate, and the upheaving of all society will be the result. Worldly science is very good when properly used, but it will be as dynamite in the hands of man who, if he be not God-fearing, will do immense damage. Man becomes as an untamed horse without the restraints that religion inspires. (Eccl. xxx., 8) It is more important for parents to have good, honest and pure children, than to have them very learned and rich without those virtues. What will it profit them "[illegible] the whole world and lose their own [illegible]?" The noblest example which [illegible] world ever saw was that of a whole nation of Christian parents from generation to generation refusing to allow their children to enter Universities, Colleges, and Schools where worldly honours and riches were offered to them, on the condition of renouncing the True Faith.

How often had parents in Ireland to console their children who foolishly complained of their want of opportunities to enrich themselves, or gain places, by saying, "It is better to be rich for all eternity, and poor here, than have the whole world and lose our souls." These were true Christian heroes; they and their children rejoice with God now, that they have chosen the better part, which shall never be taken from them.

Parents are not safe in conscience, but are running great risk of eternal happiness, who will expose their children to lose their faith or morality in irreligious schools.

Parents are bound in conscience to send their children to Catholic schools wherever they are established. The Church tolerates parents in sending their children to Common schools where there is no Catholic school near them, but the Church does not take the responsibility of *advising* parents to send them to them, and when Catholic children are so constrained, parents and Priests are obliged to be more attentive in instructing these children in their religion and in seeing that they frequent the Sacraments. There is a good number of Common schools in this country, in Catholic settlements, where there is little danger.

Parents are obliged to transmit to their children the most precious inheritance of faith which they received from their ancestors, and they commit a more grievous injustice in not doing it, than if they were to squander away their worldly inheritance, because the inheritance of faith is the more precious as it is to last for an eternity. Children have always a right to this treasure, especially in youth, the spring time of life, for when the scorching rays of the summer sun of adolescence come, it may be too late to plant the seed. Again, the life of a child is like a web of cloth which the shuttle is constantly making, and whatever figures the workman may wish to interweave will be marked upon it, whether beautiful or the contrary. As the shuttle is constantly going the greatest care should be taken that the images may be always pure and true. Evil impressions on young minds are most difficult to be erased. The foolish ghost stories or lies against the true church, heard in youth, will influence old age. Even when reason has corrected those falsehoods, the imagination will still conjure up the images of youth.

For Catholics the rule of the Church from the earliest ages is, that the education of Catholic children must be based upon, and mixed up with religion, and our Holy Father Pius IX. of blessed memory, has declared that "mixed education is an evil." The sneer and taunt of Protestant children against priests, the sign of the Cross, Mass, Blessed Virgin, holy water, &c., chills greatly the reverence of the child towards sacred things. We know this from experience, and from the experience of others, who had to frequent Protestant schools. We could not induce a Catholic child of eight years of age, who had frequented a Protestant school for about three months, to make the sign of the Cross, because the child had heard it was a wicked thing

to do. The deaf and dumb are still more tenacious of first impressions.

We shall conclude the first part of our instruction by recapitulating the principal points of it. Parents are obliged to *sanctify themselves* for the sake even of their children. They are also to *preserve their lives* and to take care of the *spiritual life* of their souls by teaching them their prayers and giving them solid instruction in piety and the fear of the Lord. They must also give them *good example*, and reprove and *correct them* when necessary and keep them from bad company and from reading bad books and newspapers. Parents must also procure for their children a *good religious and secular education*—and lastly should help them to start in life by giving them a business or trade.

Parents who perform their duties well towards their children, will have their reward in this life, by the love, reverence and devoted help which their children will give them—and in the next life, the never ending joys of heaven which God will bestow on them as His faithful stewards for having taken good care of those whom He created and for whom He shed His most precious blood. To parents who have neglected their children, now lost and cursing the day they were born, Our Lord God will say: "How can I be merciful to you, your children have forsaken me." (Jer. v., 7.)

We now turn to the second part of our instruction, viz.:—The duties of children towards their parents.—Nature dictates these duties: the first is to love and reverence them. Those virtues come to the hearts of children easily and naturally; they will not fail in them in early youth, if parents are moderately good. In after life these virtues may be lost by ill-bred and ill-educated children, but, in the ordinary course of nature, good parents will always possess the love and respect of their children. It is hardly any use to admonish a child to love and reverence his parents. If he do not, he is almost past advice. It is useless to throw it away on him.

Though children cannot respect the vices of their parents, they must at least respect their persons. "Glory not in the dishonour of thy father, for his shame is no glory to thee," says the spirit of God. (Eccl. iii., 12.) Children must respect their parents who are under God, the authors of their existence, their best and earliest benefactors, and placed over them by God as their rulers and directors. With thy "whole heart honour thy father, and remember the groanings of thy mother; remember that thou hadst not been born but through them; and make a return to them as they have done for thee. With all thy soul fear the Lord, and reverence his priests. With all thy strength love Him that made thee: and forsake not his ministers. Honour God with all thy soul, and give honour to His priests, and purify thyself with thy offerings. Give them their portion, as is commanded thee, of the first fruits, and of purifications, and for thy negligences purify thyself with a few," (Eccl. vii., 29.)

They must love them with a kind affection of the heart, and exhibit it by external acts, when occasions present themselves, and prove their love by helping them in their distress. "Honor thy father in work and word and all patience, that a blessing may come upon thee from him, and that his blessing may endure unto the end," (Eccl. iii., 9 and 10.) How can a man expect honor and succour from his own children, if he was a bad son himself? For "with the same measure that you shall mete withal, it shall be measured to you again."—Luc. vi., 38.

It is a grievous sin willingly to provoke parents to anger or to treat them with any kind of disrespect in word, look, or action, or to wish death or any evil to befall them. The Scripture says "Of what evil fame is he that forsaketh his father, and he is cursed of God that angereth his mother," (Eccl. iii., 18.) "He that curseth his father, or his mother, dying let him die; he that curseth his father and mother, let his blood be upon him," (Lev. xx., 9.) And again, "The eye that mocketh at his father, or that despiseth the labour of the mother that bore him, let the ravens of the brooks pick it out, and the young eagles devour it."—Prov. xxx., 17.

Though parents should not curse their children, yet when they do so, the chastisement may fall on both. The parents ought to suffer immense remorse at seeing their curse fall, and children in turn have to bear the weight of it. The blessing or the curse will fall. The Scripture says, "The blessing of the father establisheth the homes of the children, but the mother's curse rooteth up the foundation." — Eccl. iii., 11.)

But children who love their parents will follow the instinct which God has placed in their bosoms, and will "in word and and in work and in all patience" honour them.

The second duty of children is obedience. "My son," says the Scriptures, "hear the instruction of thy father and forsake not the law of thy mother, that grace may be added to thy head and a chain of gold to thy neck." (Prov. 1, 8, 9.) that is grace and benediction from God and honour before man. St. Paul constantly inculcates the same duty—"Children obey your parents in the Lord; for this is just." (Eph. vi., 1.) The Old Law required the death of a son who would not heed the command or

the advice of his parents. "If a man have a stubborn and unruly son who will not hear the commandments of his father or mother, and who, being corrected, slighteth obedience, they shall take him and bring him to the Ancients of the city, and to the Gate of Judgment, and shall say to them, 'This our son is rebellious and stubborn, he slighteth hearing our admonitions, he giveth himself to revelling, and debauchery, and banqueting.' The people of the city shall stone him and he shall die, that you may take away the evil out of the midst of you." (Deut. xxi., 18 22.)

The parents of the spiritual life—such as Bishops and Priests—are also to be treated with reverence and respect. They are your parents in the Lord. St. Paul says "For if you have ten thousand instructors in Christ, yet not many fathers, for in Christ Jesus by the Gospel I have begotten you." (I Cor. iv., 15.) "My little children whom I bear again till Christ be found in you." (Gal. iv., 19.) This spiritual birth in Christ is superior to the first birth as heaven is superior to earth. To despise the Priest is to despise God himself. Christ has declared, "He that despiseth you despiseth Me." (Luke x., 16.) And in Psalm civ., 15., "Touch ye not my anointed, and do no evil to my prophets." And the Prophet Zacharias, (ii., 8,) says, "He that toucheth you toucheth the apple of my eye."

The third duty of children is to support their parents in poverty or old age. The Spirit of God again says, "Son, support the old age of thy father, and grieve him not in his life, and if his understanding fail, have patience with him and despise him not when thou art in thy strength; for the relieving of the father shall not be forgotten, for good shall be repaid to thee for (bearing patiently) the faults of thy mother, and in justice thou shalt be built up, and in the day of affliction thou shalt be remembered, and thy sins shall melt away as the ice in the fair warm weather." (Eccl. iii., 14-17.) The love of the Christian child will not rest even here; it will follow the parent beyond the grave, and will express itself in prayers and pious offerings for the repose of the souls of those who in their life had cared so tenderly for him. "Many waters," says the Spirit of God, "cannot quench love." (Cant. viii., 7.) The love of the child for his parents will outlive life itself, for "that love is strong as death," (Cant. viii., 6), and destined to endure eternally. Neither age nor condition of life will exempt the children from the duties they owe their parents as long as they live.

How beautiful would be the state of society if parents and children were to observe their respective duties. Happiness, comfort and peace would reign in families, and the Church of Christ would flourish as a fertile garden of beautiful flowers. These blessings are to be obtained by fervent prayers to the Father of all mercies. We beg, then, that the blessing and peace of our Lord Jesus Christ, and the protection of His Blessed Mother and of St. Joseph may rest on every family. "For behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of heaven, and mayest thou see the good things of Jerusalem all the days of thy life; and mayest thou see thy children's children, and peace upon Israel."

We request that the Reverend Clergy will preserve this pastoral letter, to be read every year on the second Sunday after Easter, the Feast of the Holy Family. It is to be read in all the churches of the Archdiocese on the first and second Sunday after its reception. As it is long, it may be divided into two parts. It is also to be read in the mission churches on the first and subsequent occasions when Mass will be celebrated.

Given at St. Michael's Palace, on the feast of the Holy Family, 1879.

+ JOHN JOSEPH,

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